

### **Information about *aḥādīth* forged about the excellence of the *sūras* of the Qur'ān and other matters**

One does not pay any attention to what forgers devise and opponents create of false *aḥādīth* and baseless reports about the excellence of the *sūras* of the Qur'ān and other virtuous actions. Many people do this, and their goals and aims vary. Some of them are *zindīqs*, like al-Mughīra ibn Sa'īd al-Kūfī and Muḥammad ibn Sa'īd ash-Shāmī. They forged *aḥādīth* and used to create doubt in the hearts of people. Part of that is what Muḥammad ibn Sa'īd related from Anas ibn Mālīk about the words of the Prophet, may Allah bless him and grant him peace, "I am the seal of the Prophets and there will be no Prophet after me except as Allah wishes." He added the exception and that is heresy on his part. This is mentioned by Ibn 'Abdu'l-Barr in the *Kitāb at-Tamhīd*.

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1. A famous Mu'tazilite in Baghdād, d.c. 221/836.

Some forged *aḥādīth* to support a sect to which they called people. One of the Khārijites said after he repented, “These *aḥādīth* are the *dīn*. So look to whom you take your *dīn*. When we desire something, we make up a *ḥadīth* about it.”

A group forged *aḥādīth* about rewards, calling people to virtuous actions, as related from Nūḥ ibn Maryam al-Marwazī, Muḥammad ibn ‘Ukkāsha al-Kirmānī, Aḥmad ibn ‘Abdullāh al-Juwaybārī and others. He was asked, “Where did you get what you have from ‘Ikrima from Ibn ‘Abbās about the virtue of certain *sūras*?” He replied, “I saw that people turned from the Qur’ān and busied themselves with the *fiqh* of Abū Ḥanīfa and the expeditions of Muḥammad ibn Ishāq and so I made up this *ḥadīth* about rewards.” There are other examples like this, like the long *ḥadīth* reported from Ubayy about the virtues of each *sūra* of the Qur’ān.

Some beggars who stand in markets and mosques forge *aḥādīth* with *isnāds* from the Prophet, may Allah bless him and grant him peace, which they have memorised. They mention these forged *aḥādīth* along with their *isnāds*. Aṭ-Ṭayālasī said, “Aḥmad ibn Ḥanbal and Yaḥyā ibn Ma‘īn prayed in the Ruṣāfa mosque and a storyteller stood before them and said, ‘Aḥmad ibn Ḥanbal and Yaḥyā ibn Ma‘īn related to me from ‘Abdu’r-Razzāq from Ma‘mar from Qatāda from Anas that the Messenger of Allah, may Allah bless him and grant him peace, said, ‘If anyone says, “There is no god but Allah,” a bird is created from every word whose beak is of gold and feathers of coral.’ He began a story which would cover about twenty pages. Aḥmad looked at Yaḥyā and Yaḥyā looked at Aḥmad. He asked, ‘Did you say this?’ He said, ‘By Allah, I only just heard it at this moment.’

“They remained silent until he finished his story. Then Yaḥyā asked him, ‘Who told you this *ḥadīth*?’ ‘Aḥmad ibn Ḥanbal and Yaḥyā ibn Ma‘īn,’ he replied. He said, ‘I am Ibn Ma‘īn and this is Aḥmad ibn Ḥanbal and we have not heard this at all in the *aḥādīth* of the Messenger of Allah. This must be a lie.’ ‘You are Yaḥyā ibn Ma‘īn?’ he asked. ‘Yes,’ he replied. He said, ‘I had not heard that Yaḥyā ibn Ma‘īn was a fool and I did not know it until this moment!’ Yaḥyā asked, ‘And why do you say that I am a fool?’ He

replied, ‘It is not as if there was no Yaḥyā ibn Ma‘īn and Aḥmad ibn Ḥanbal in the world but you two! I have written from seventeen Aḥmad ibn Ḥanbals other than this.’ Aḥmad hid his face in his sleeve and said, ‘Let him go.’ He went as if he was mocking them.” These groups lie about the Messenger of Allah, may Allah bless him and grant him peace.

If they had confined themselves to what is established in the *Ṣaḥīḥ* collections and *Musnads* and other books made by scholars related by the imams, they would have had enough. They abandoned his warning, “Fear Allah when reporting from other than those you know. Whoever deliberately lies about me should take his seat in the Fire.” So he, may Allah bless him and grant him peace, warned his Community about lying, indicating that he knew that it would happen. His warning was about what is forged by the enemies of Islam and the *zindīqs* in encouragement and warning and other things. Those who do the greatest harm are those who ascribed asceticism to themselves and forged *aḥādīth* about rewards that they claim. People accepted their forgeries and relied on them, and so they were misguided and misguided others.